5: Rouse E-4 (no date) 1948 ST13 Callinago ST13
(1650-1700)

if the vessel overturned. Large rectangular baskets, turned upside down and provided with wooden legs 4 to 5 inches (10 cm.) tall, served as tables (matcoutou). The basketry technique was used also in the manufacture of strainers, sieves, and mats, the functions of which have been described above. In historic times the natives had brooms. 285

The weaving of cloth may not have been an original part of *Carib* culture. The women had wooden spindles for making thread and used belt looms for weaving it. They stretched the warp threads from a stick on one side of the house to a stick on the other; then two women wove in the weft, beating the threads down with a sword-shaped stick. The cloth was dyed with various colors, particularly red, and was sewn with a needle made from a palmetto spine. 286

Pottery and gourds.—The *Carib* baked pots and griddles of clay; the former were indispensable for making beer. They had numerous gourd containers, made by removing the pulp with hot water and pebbles. These included bottles for urucú, covered bowls (coyenbouc) for carrying trinkets, platters, cups, dippers, and spoons. Often they were engraved or painted. Coconut shells were treated in the same manner. 315 [323]

Woodworking.—The men not only carved canoes of wood but also they made bowls, which were used primarily for drinking bouts, and stools, which either were solid or were provided with four legs. 322

Fire making.—The people made fire by rubbing one mahot stick against another. 372

SOCIAL AND POLITICAL ORGANIZATION

Except in wartimes, each *Carib* village seems to have been an independent organization. It consisted of an extended family which had split away from some other village and was headed by its founder. This man, called a carbet chief or tiubutuli-hauthe, had charge of the carbet and of the entertainment which took place therein. He probably also supervised fishing and the cultivation of the land, which seems to have been communal. Although he was treated with deference, he had little authority. The *Carib* men were individualists, and they looked down upon the Europeans for taking orders. 621 622 [167]

Each island also had one or two war chiefs, called ubutu, who were elected to hold office for life. Except that ownership of a caracoli seems to have been one of the requirements for this chieftainship, no heredity was involved in the office. However, a son might succeed his father if he could prove himself worthy. He had to be an experienced warrior with a good record, excel in swimming and diving, show that he could carry a greater burden than his followers, and bear burning and slashing of his flesh without flinching. 624

The war chief was particularly honored. He was provided with an assistant, and wherever he went he was surrounded by a retinue. His

9: Ober N-5 (1876-1878) 1895
ST13 Callinago ST13

in shape they are robust, well-formed, with
small hands and feet, in color decidedly light, and some even fair, their complexion being of a yellowish cast. They make canoes and woven baskets, after the manner of the aborigines, are skilled fishers and sometimes hunters, and are altogether trusty and superior in many respects to the blacks.

Several writers have described the Caribs during various periods in their history since coming into notice, but I will select from them one who wrote about two hundred years ago, whose pages bear every evidence of honesty and authenticity. At that time the English were mainly in possession of the islands. He says: "They go stark naked, both men and women; though the Christians have conversed very much amongst them, yet have all their persuasions to induce them to cover themselves been to no purpose. . . . They change their natural color by dyeing their bodies with *roucou*, which makes them red all over. . . . They also adorn the crown of the head with a little hat made of bird's feathers of different colors. . . . They bore their ears, nose, lips, for the insertion of ornaments. . . . About their necks they wear necklaces made of the bones of their enemies, teeth of agoutis, etc. . . . On great occasions, they wear scarfs and girdles of feathers. . . . Their most valued ornaments were gorgets of copper, obtained from the Arrowaks by plunder, crescent-shaped and shining, and these are, most frequently, the only possessions they leave their children at death. . . . They wear cotton cloth and can dye it in various colors, chiefly red; they had hammocks when found by Columbus. . . . They made fine pottery, which they baked in kilns, and also wove fine baskets. . . . They cultivated their land in common. . . . They buried the corpse of a chief, or head of a family, in the centre of his own dwelling. . . . Their heaven seems to have been a sort of Mohammedan paradise of houris and harems for the brave. . . . They raised rustic altars, placing upon them fruits and flowers. . . . The Caribs have

9: Ober N-5 (1876-1878) 1895
ST13 Callinago ST13

The Indians of Guiana to-day, says a very thorough investigator, who published the results of his researches ten years ago,[1] are divided into four branches, as the Warrau, Arawak, Wapiana, and the Carib. "The languages of these four branches are quite distinct from each other; and within the language are dialectic variations. . . A stranger finds it difficult to distinguish, merely from appearances, the different members of the respective tribes. . . . The Arawaks are slightly taller than the Warraus; their bodies, though short and broad, are far better proportioned; skin lighter in color; expression of face brighter and more intelligent. . . . They are the most cleanly of all the Indians. . . . The Caribs are darker; somewhat taller than the Arawaks, bodies better built; having, in appearance and in reality, far greater strength; features coarser, with the appearance of greater power. . . . There is a constant enmity between Caribs and Arawaks. The Arawaks to this day retain a timid dread of the Caribs, who repay the feeling with contempt. . . . The Caribs are the most warlike of all, especially the pure Caribs. . . . They are peculiar among the tribes, in that they occupy no particular district, but are scattered more or less thickly throughout the country. . . . They are the great pottery-makers. . . . The Caribs seem to represent migrations into the country already occupied by the other tribes, and may be contradistinguished as natives and stranger tribes; the three branches of natives being all united by a common feeling of aversion to the Caribs, or strangers. . . . The natives all make their hammocks of the fiber of a palm (*Mauritia flexuosa*) while the Caribs make theirs of *cotton*. . . . The fact that the true, or island Caribs, had two vocabularies, one used by the men, and the other by the women, has long been known." Humboldt alludes to this difference of speech, and it is mentioned in my "Camps in

[1] "Among the Indians of Guiana," by E. F. Im Thurm. London, 1883.

412
324

6. Stone hatchet attributed to the Caribs